751 [443] Among the Ait Waryager, when an infant has become forty
852 days old, its crown is smeared with henna as a protection against fleas,
754 lice, and the evil eye, and this is frequently repeated until it grows older; and they apply the same colouring matter to the chests and feet of their greyhounds, which they are the more anxious to preserve from envious looks as they have not many of them.

754 [444] Written charms are also frequently used against the evil eye.
[492] Horses and mules have a small case of brass or copper containing passages of the Koran hung as a charm round their necks (Fez, Ait Waryager).

695 [506] There are persons who swear in a state of nakedness, and a reason for their doing so may be fear lest otherwise the self-imprecation should cling to their clothes. It is believed that the oath of a naked person who is innocent will affect the other party, who made him swear (Tangier, Ait Waryager, Aglu); and the supposition that the absence of clothes is looked upon as a precaution derives support from the fact that in the Hiaina the person who has sworn, and all the people who live with him in the same house, have their clothes washed on the day when the oath was taken so as to rid them of the bas which is sticking to them.

[513] Among the Ait Waryager a person who is accused of having stolen a thing the value of which does not exceed a dollar is acquitted if he alone swears to his innocence; but if the stolen object is of higher value, four respectable men chosen from among his kinsmen have to swear with him. The same number of conjurators is necessary in the case of homicide, but their oaths only effect a suspension of the blood-feud, which will sooner or later be waged against the suspected individual. Among the Ait Temsaman the conjurators, including the offender, must be twelve men both in the case of homicide and theft, and they are all chosen by the injured party.

[515] Among the Ait Waryager, when two persons are quarrelling, one of them may in his rage make a vow to kill somebody or to marry a certain girl or to do something else, saying, "May my religion be forbidden to me and the holy places of Mecca not be forbidden to the Jews, if I do not do this or that". This vow is looked upon as most
627 sacred since it implies a conditional curse on Islam. Among the
578 same tribe an avenger of blood sometimes makes the vow that he will
266 eat the liver or the tongue of his enemy; in such a case he goes to the

527 enemy's grave after he has killed him, cuts off a piece of his liver or
578 tongue, and puts it into his own mouth, the vow being considered to
266 be fulfilled through this act of symbolical cannibalism. Other vows
in the Rif are to swear to kill an enemy and then to drink his blood, or to roast his liver and throw it to the dogs; but the person who has taken the former vow, on killing the enemy, only puts some of his blood into his own mouth and afterwards spits it out.

627 In many instances the promissory oath is a sworn vow either to re-
578 frain from an act or from acts of a certain kind until a certain design has been accomplished, or to do a thing in case a certain promise is not fulfilled or a certain wish is not complied with. In those parts of the country in which the blood-feud is rife it frequently happens that a relative of the murdered man makes a vow, silent or audible, to refrain from having his head shaved (Jbala, many Arabs of the plains, Ait Waryager, Ait Sadden, Shloh of the Great Atlas and Aglu), from washing or changing his clothes (Hiaina, Ait Sadden, Ait Waryager), from having matrimonial intercourse (Ulad Bu aziz, Andjra, Ait Waryager), from slaughtering an animal (Andjra, Ait Waryager), or from going to the market (Ait Waryager), until revenge has been taken. Among the Ait Waryager the women of the [516] family in such a case also refrain from wearing silver ornaments round the head or the neck and from painting themselves with henna, and boys and unmarried men, who otherwise make use of henna at the feast of the Mulud and at weddings, refrain from doing so if their father has taken a vow of this kind.

789 [518] Besides the conditional self-imprecation, or oath, there are other conditional curses, which are directed, not against the curser himself, but against somebody else. This is the case with the 'ar and, in many cases, the 'ahd.

The word 'ar literally means "shame", but in Morocco it is used to denote an act which intrinsically implies the transference of a conditional curse for the purpose of compelling somebody to grant a request. If a person says to another, Ha l-'ar alik, "Here is 'ar upon you", or Hada 'ar 'alike, "This is 'ar upon you", it implies that if the latter does not grant the request some misfortune will befall him on account of the conditional curse contained in the 'ar. A stronger expression is to represent the 'ar cast on a person as 'ar on God, the Prophet, or some saint with an implicit request to curse the person if he does not do what is asked of him.